the Chaplain

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"OPERATION TWO BY TWO"

THE PROPHETIC CHARACTER OF MARXISM
Albert T. Mollegen

THE GREATEST LIBRARY OF ALL TIME *Leslie S. R. Badham*

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"Biggest publishing effort in history"

The Newest Bible Is the Oldest

On September 30, in about three thousand cities, towns, and villages throughout the United States and Canada, congregations from approximately a hundred denominations will celebrate the publication of a book—the Revised Standard Version of the Holy Bible.

In services both great and small, worshipers will hear readings from the Scripture in the original tongues, will sing the prize-winning hymn chosen by the Hymn Society of America to commemorate the occasion, and will see five specially inscribed copies of the new version presented to five local citizens, each representing some field in which the Bible has shed its influence.

United Protestant services are planned for the Armory, Washington, D.C.; Cadle Auditorium, Indianapolis; outdoor stadia in Birmingham and Montgomery, Alabama; possibly the Bowl in San Diego.

For all these services the theme will be "The Word of Life in Living Language."

Presses have been running day and night to turn out nearly one million volumes. Most of these will be complete Bibles, though the order includes 50,000 two-volume Old Testaments to match the one-volume New Testament published in 1946.

Remarkable significance lies in the mere date of publication, for it falls on a memorable anniversary. Five hundred years ago (1450-55) Gutenberg's press was turning off the first printed book—The Holy Bible. Now the newest Bible deserves, and is getting, what has been called the biggest publishing effort in history.

For many reasons—because recent discoveries of ancient manu-

Dr. Samuel McCrea Cavert (left), general secretary of the National Council of Churches, and Dr. Roy G. Ross, associate general secretary, examine plates on one of the beds of a huge press in New York.

scripts aid recovery of the original text of the Scriptures, because modern scholars have gained new understanding of biblical languages and customs, because the meanings of English words have changed—a new revision of the English Bible is needed.

The new revision stands in the historic line of authorized versions.

Four versions have been authorized by the Church of England: the Great Bible, 1539; the Bishops' Bible, 1568; the King James Version, 1611; and the English Revised Version, 1885.

The American Standard Version of 1901 is a variant of the English Revised Version, containing the reading preferred by the American Committee.

The Revised Standard Version was authorized by the International Council of Religious Education (now a division of the National Council of Churches), in which were associated the educational boards of forty major Protestant denominations of the United States and Canada, representing 80 per cent of Protestantism.

Work on this monumental task

was begun in 1930, suspended in 1932 because of lack of funds, and resumed in 1937. Ninety-one scholars and church leaders have taken active part in the revision.

Their aim has been to produce a translation that would combine accuracy with the poetic beauty and spiritual power of the King James Version while using language that is direct and clear and meaningful to people today. In the Preface to the new version they say:

The Revised Standard Version is not a new translation in the language of today. It is not a paraphrase which aims at striking idioms. It is a revision which seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public and private worship, not merely for reading and instruction. We have resisted the temptation to use phrases that are merely current usage, and have sought to put the message of the Bible in simple, enduring words that are worthy to stand in the great Tyndale–King James tradition.

The careful procedure followed is noteworthy. A committee of thirty-two scholars, under the chairmanship of Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, worked in two sections, one dealing with the Old Testament and one with the New Testament. A preliminary draft of each book was prepared by a member; each verse was then thoroughly discussed by the section. All changes, no matter how "minor," were subject to review by the entire committee. The final draft was then circulated among the members of an advisory board made up of representatives of the forty co-operating denominations.

There are always people who complain that any revision is "changing" the Bible. Dr. Weigle explains that he and his colleagues

have not been changing the Bible. We have been revising the King James Version of the Bible and the American Standard Version of the Bible in order to get closer to the Bible as it was originally written. . . . We have really been recovering the Bible. In this sense, this "new" Bible is really the "oldest."

To understand how the new is older, it is enough to be told that the King James translators used an edition of the Greek New Testament based on only eight medieval Greek manuscripts, whereas the present translators have access to about 4500 Greek manuscripts, 200 of which are really ancient. The past eighty years have been called the Age of Discoveries in Bible lands. For example, the Isaiah scroll rescued from a cave near the Dead Sea in 1947 appears to date from the late second century B.C.; and this has become the basis for thirteen readings in the Revised Standard Version of Isaiah.

Parallel passages on pages 4-5 show the major types of revision.

New Knowledge Reveals Old Errors

Greek papyri unearthed in the last half century prove that "biblical Greek" was really the spoken vernacular of the first century A.D.*—not the classical Greek which King James translators assumed it to be. The following parallels show typical corrections based on identifying the Greek:*

	K.J.V.	R.S.V.
ROM. 12:8	He that giveth, let him do it with **simplicity.**	He who contributes, in **liberality.**
MARK 4:19	And the cares of this world, and the **deceitfulness** of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.	But the cares of the world, and the **delight** in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful.

Throughout the new revision are changes correcting the omissions, substitutions, and additions of ancient and medieval copyists. The Chester Beatty papyri verified other evidence of a disastrous omission—the dropping of "God" as the subject of the sentence in the following passage:

ROM. 8:28	And we know that all things work together for good to them that love God, to them who are the called according to his purpose.	We know that in everything God works for good with those who love him, who are called according to his purpose.

Here is an example of substitution. Apparently trying to improve on the text, an ancient copyist changed "his father" to "Joseph":

LUKE 2:33	And Joseph and his mother marveled at those things which were spoken of him.	And his father and his mother marveled at what was said about him.

In the following passage the revisers have dropped a sentence which was added after the fifteenth century:

I JOHN 5:7-8	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.	And the Spirit is the witness, because the Spirit is the truth. There are three witnesses, the Spirit, the water, and the blood; and these three agree.

A Living Language Grows

The new revision is especially helpful in replacing not only archaic and obsolete words but words still in use that have changed in meaning. See how vigor and clarity have been achieved while preserving the beauty of the old:

	K.J.V.	R.S.V.
Exod. 13:18	The children of Israel went up harnessed out of the land of Egypt.	The people of Israel went up out of the land of Egypt equipped for battle.
Ps. 119: 147	I prevented the dawning of the morning, and cried: I hoped in thy word.	I rise before the dawn and cry for help; in thy words do I hope.
Acts 10:34	Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.	And Peter opened his mouth and said: "Truly I perceive that God shows no partiality."
I Cor. 10:24	Let no man seek his own, but every man another's wealth.	Let no one seek his own good, but the good of his neighbor.

Some of the Old Testament section at work. Left to right: Dr. George Dahl, Dr. James Muilenburg, Dr. Julius A. Bewer, Dr. J. Philip Hyatt, Dr. Fleming James, Dr. Luther A. Weigle, Dr. Millar Burrows, Dr. Harry M. Orlinsky, Dr. Herbert G. May, and Dr. William A. Irwin

SERMON ILLUSTRATIONS

Compiled by J. A. Lacy

The Changeless God

Soon I am to go on my vacation. I expect to go fishing in the Buffalo River. As I stand with that silvery water gurgling about my knees, I shall glance out the tail of my eye to see the hills and the cliffs running away as if there were a terrible earthquake. But it will not frighten me. I shall know that it is only my head swimming, that the mountains and hills are still standing firm.

And when today I seem to see the very throne of God taking to its heels, I know that it is only my head swimming. God still abides.

—Clovis G. Chappell, *Living Zestfully* (Abingdon-Cokesbury)

The Holy Spirit

A missionary said that in a certain section of Africa the trees, instead of standing erect as most trees do, incline noticeably toward the west. He surmised that the storms came from the east and that this fact accounted for this strangeness of nature. Upon inquiry, however, he learned that the high winds and gales all came, not from the east as he had supposed, but from the west! They came from the direction toward which the treetops inclined. But, they told him, when the hard winds, which were of short duration, were quieted, the calm, gentle winds all came from the east. And it was the constant pressure of the gentle winds, rather than the occasional storms, that determined the prevailing bent of the trees.

What a parable of life! Storms of many kinds beat upon us—doubts and discouragements, heartaches and failures, temptations and trials. At times they all but overcome us. But if from day to day we expose ourselves to the gentle breezes of God's Spirit—if through worship and prayer and faith and obedience we look to him—there will be built within us a staying power that will be stronger than all the storms life can send against us.

—George S. Reamey, *What Can a Man Believe?*

Growth of the Church

We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towers, market places, the very camps, tribes, companies, palace, Senate, and Forum.

—Tertullian (A.D. 197)

Seeing the Invisible

"He endured, as seeing him who is invisible" (Heb. 11:27).

The small boy whose kite was clean out of sight contended that he was still sure it was there: he said he could tell by "the tug on the string."

We see the invisible by the tug on the spirit. What a pull there is

on us for simple truth, for the nobility of the dangerous cause, for compassion!

God keeps returning! Ultimately the only way to endure is by seeing the invisible.

—George A. Buttrick

Example

Dr. William M. Thomson, a well-known author, was one day climbing carefully a very steep mountain. He had nearly reached the top of the precipitous rocks when of a sudden he heard a faint voice below him.

"Take the safe path, father," called the voice, "I'm coming after you."

His heart almost stopped beating when he realized the peril of his own son.

Someone today who is wrestling with a deep and hidden issue will find his way out more clearly if he will turn now from himself to a consideration of those for whom he is breaking the way.

—W. Ralph Ward, Jr.

How Get Rid of War?

There were once many enormous animals roaming over the earth, greater than any now living. . . . Among these giants was the diplodocus, a huge wading dinosaur. . . .

A boy was taken by his father to see this animal in the museum. His eyes opened wide. "Dad," he said, "who killed the diplodocus?"

"Nobody killed it, son," replied his dad. "The atmosphere changed and these huge animals couldn't take it. They all died."

There are other monsters in the world today, many of them cruel and vicious—giant evils which cause much harm. Among these is war. . . . Some day the atmosphere will change, and these evils will no longer be found here. In the meantime we must do all that we can to change the atmosphere.

—Archer Wallace, *The Field of Honor* (Abingdon-Cokesbury)

Backbone

The chiropractor is said to be versed in spinal adjustment. . . . There are too many of us like Mr. Burbank's cactus—spineless. Whether the chiropractor can put a new spine in the spineless, I do not know; but I am for anyone who can put a strut up the backbone of Christians suffering from curvature.

—G. Bromley Oxnam, *Preaching in a Revolutionary Age* (Abingdon-Cokesbury)

Perseverance

One day two frogs got into a farmer's cream can. They tried to jump out, but the top was too far away. They kicked around a little while; then one of the frogs said, "It's just no use. We're never going to be able to get out of here, so what's the sense of getting ourselves all tired out for nothing?" So he just let himself sink to the bottom and drowned.

The other frog had other ideas. He kept kicking and kicking, and before long he noticed that his feet were hitting something harder than cream. He kept on kicking, and soon he found himself standing on a pad of butter. Using it for a base, he jumped out of the can and made a four-point landing on the ground outside.

—Herman J. Kregel

Loss of Freedom

Many a time in hours of recreation at Oxford I have drifted in a punt down the pleasant river. Sometimes I would hesitate as to whether it was better to pull into the bank, or to let the broad current carry me down to Folly Bridge. But as I debated the point, hesitated, delayed, postponed taking out the pole and pushing to the side, the obdurate current carried me on. Like it or not, I was down at Folly Bridge.

That was not a serious matter on the river at Oxford—but it is a desperate matter on the river of life. While we are hesitating about moving towards God, life and its currents are moving us on. Like it or not, one day we may have missed our chance and be down at Folly Bridge.

—Leslie S. R. Badham, *These Greatest Things* (Hodder & Stoughton)

Unused Resources

A group of men, shipwrecked in the South Atlantic, drifted in an open boat for many days. They had enough food, but their water supply was soon exhausted. At last one of the thirst-crazed victims could stand it no longer. He reached over the side and began to lap up mouthfuls of sea water. To his amazement he found that the water was fresh. He was speedily revived and shouted the incredible news to his companions. They too tasted the water and found it free of salt. Gradually they realized what had happened. They had approached the vicinity of the mouth of the Amazon, where the powerful current of the river pushed its way miles into the ocean. They had been dying of thirst while all about them was water, fresh and good to drink.

How many, many times I am reminded of that story as I make my rounds! How often I encounter people who are literally dying, with life all about them, sweet and good!

—C. Stanley Lowell

Faith and Reason

Man throws his mind forward into the darkness as a sailor his anchor; it catches onto something unknown and then he pulls up to it by the rope of reason.

—Edwin E. Slosson

The Use of Adversity

I am the wheat of God, and I am ground by the teeth of wild beasts, that I may be found the pure bread of Christ.

—Ignatius of Antioch (martyred under Trajan, second century)

EDITORIAL

FROM THE SHADE of a great white pine last summer I watched two skilled workmen replace the front porch on an old stone farmhouse that has stood in a Pennsylvania valley for more than a century. As I sat there resting after a hot morning's work in my garden, I could picture long-ago masons shaping and laying the stone into walls that are as sound as when they were built. What pride their builders must have felt in doing a job that they knew would last! In the strength and beauty of those walls was evidence of what skill and honest effort can accomplish.

The porch which was being replaced told a different story. Not half so venerable as the house and with no least relationship of design, it seemed to say to all who passed, "My builders did not know and did not care." As I watched my workmen friends carry on their job of reconstruction, I found myself rejoicing that here once more were artisans who knew and cared. And I fancied that the old walls must share my pleasure.

In the pine's cool shade I began to visualize some of the things the house has seen: a company of Confederate soldiers camped in the yard on a summer evening; the owner away in the near-by hills, where he had taken his farm horses into hiding; his frightened nineteen-year-old wife and her younger sister alone in the house; the courtesy of the Confederate captain and his assurance to the young woman that no harm would come to them; the days after Gettysburg when the house sheltered wounded Southern soldiers and marked the end of war's road for some. The long procession of births and deaths, of gay hours and hard hours, the many people who called it home—that is the history of a house.

A workman's question broke into my thoughts. "Shall I fix this lintel the cheap and easy way or the way it ought to be?"

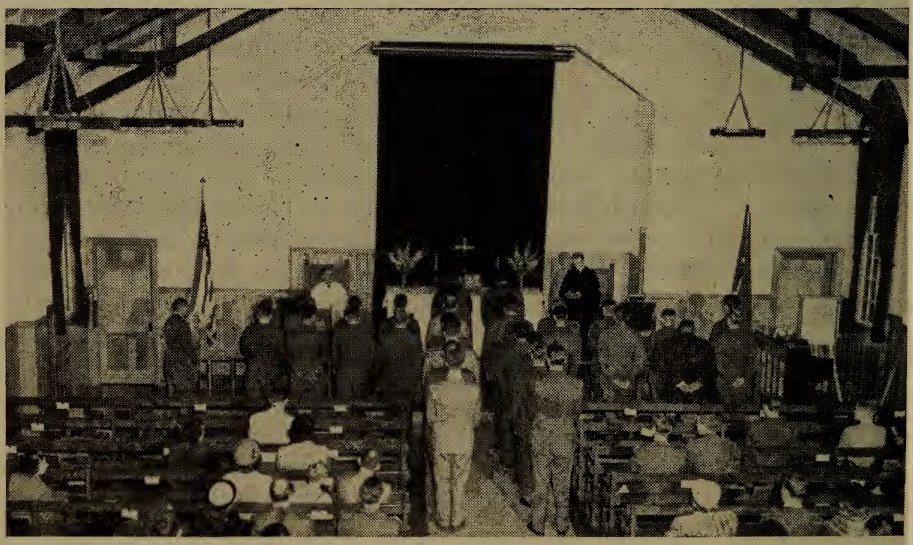
Because I had a feeling that the house and its present owners are close partners in the business of living, an answer to the question raised others. Granted that the years inevitably take their toll in human physical strength, what about mental attitudes and spiritual reserves? Am I finding delight in new ventures, alive to the stimulation of new ideas, and are my spiritual reserves growing or deteriorating? Fixing a house as it ought to be can be fun. Keeping oneself tuned to the highest can be even more rewarding. It is a job each must do for himself even though there is One who was a carpenter some two thousand years ago who is ready to show us the way.

"Operation Two by Two"

A GROUP of Protestant chaplains at Westover Air Force Base, Massachusetts, were having lunch together. In the course of the conversation one of them mentioned the wonderful experience he had had in a civilian pastorate when fifty of his laymen, participating in visitation evangelism, had been instrumental in obtaining almost seven hundred decisions for Christ. Another said what a fine thing it would be if such a program were possible among military personnel. Someone remarked, "Well, why not?"—and the project was under way.

It was called "Operation Two by Two," and it resulted in 232 decisions for Christ obtained by chaplain-led servicemen during three nights of visitation.

From the beginning the project met favorable response from every quarter. The base Commanding Officer and Director of Personnel



Air Force Photo

A group of the visitors at a special consecration service

approved it and agreed that it had great potentialities to meet an obvious need. Approximately one thousand persons at Westover had, during their clearance interviews, indicated no profession of faith or baptism.

The planning group reviewed visitation evangelism in civilian churches and consulted persons experienced in this field. The period of preparation lasted for about two months.

A program was mimeographed and distributed to all concerned.

The following cards were printed for the visitors: "Compact Card," to enlist visitors; "Responsibility and Assignment Card," with information about persons to be visited; "Record of Decision"; "Sorry to Have Missed You"; and report envelope.

The Flip Chart "They Went Forth Two by Two" was obtained from Tidings, 1908 Grand Avenue, Nashville, Tennessee, at a cost of twelve dollars for use in instruction meetings.

The filmstrip "Bringing Christ to the Home" was borrowed from the Greater Springfield Council of Churches for use in instruction meetings. It also may be purchased from Tidings in Nashville.

The booklet *What Can a Man Believe?* was procured from The Methodist Commission on Chaplains, 100 Maryland Avenue, NE., Washington, D.C. The cost was eleven cents per copy.

Names, addresses, and information about prospects were obtained from records of incoming clearance interviews conducted by chaplains. Since the primary intent of the program was to visit those who had never made a profession of the Christian faith, every effort was made to screen the cards so that no calls would be made on persons already professing their faith.

Air Force Photo

T/Sgt. George F. Sellers (left) and M/Sgt. Thomas M. Speight are being interviewed by Chaplain Simon H. Scott after an evening's visitation.

The names of all prospective visitors were discussed by the chaplains and approval was given before they were invited to participate in the program. Invitations to them were extended by personal calls by the chaplains.

Arrangements were made by the

Officers Club for three suppers, each to cost one dollar per person. It was declared imperative that the suppers be attended by all participants and that the expense be borne by sources other than the participants themselves.

Finances were provided by the Protestant Chaplains' Fund. Although a final accounting has not yet been made, the entire cost is believed not to exceed $250.00.

In order to emphasize the sense of mission for the visitors, all were urged to attend consecration services in the chapel on the Sunday preceding the visitation.

Assignment cards were grouped, in the main, geographically. Effort was made to give each team as many calls in the same immediate vicinity as possible.

All teams were instructed to return to the chapel after each evening of visitation for an interview with a chaplain.

During the three nights of visitation calls were made on approximately four hundred persons, of whom 232 signed decision cards.

Air Force Photo

(Left to right) Chaplains S. H. Scott, G. R. Baldridge, R. R. Potter, A. K. Boehmke, and J. W. Freed

One of the most effective results was in the lives of the visitors themselves. Also indicative of the program's influence has been the increased attendance at chapel services, new volunteers for Sunday school teaching, choir work, and other chapel activities.

The decision cards were divided among the five Protestant chaplains and followed up by personal calls. Since denominational preference was recognized as a problem of this nondenominational evangelism, every effort was made to refer each decision to a particular church of the individual's choice.

SUNDAY EVENING PROTESTANT SERVICES can succeed! At least, that has been our experience for the past year and a half. If any chaplains are reluctant to attempt such services, or have been too often discouraged in the past, let them try the kind of program that has helped us.

Every Sunday night at Hilltop Chapel we have an informal song and testimony service and the showing of top-notch religious films. Congregational participation characterizes the meeting, with the audience choosing the hymns to be sung, supplying musical talent, and preaching minute sermons by telling of their own personal religious experiences. The enthusiasm and obvious appreciation that the soldiers show for these meetings is best summarized in the attendance figures. Once the attendance exceeded 300, and it is rarely less than 100.

We feature the very latest and finest in religious motion pictures. Since the beginning of these showings more than 125 religious movies have been shown, with an aggregate attendance of some 9,000 persons. The films are produced by more than a score of studios, and the quality runs high in most of the religious films we have used.

Some of the more exceptional films we have shown are: "God of Creation," "Dust of Destiny," "Hidden Treasures," "Bible on the Table," "Love Thy Neighbor," "The Guiding Star," "Rim of the Wheel," "Talents," "Mid-Century Crusade," "Decision," "King of Kings," "Fire upon the Earth," and "I Am with You."

—*Condensed from a communication from* CHAPLAIN CHARLES M. SMITH, *Third Armored Division, Fort Knox, Kentucky*

Why communism has great power

The Prophetic Character of Marxism

in two parts

Part Two

By Albert T. Mollegen

IN THE preceding issue of THE CHAPLAIN, Dr. Mollegen began to show in what ways Marxism derives from the prophetic tradition of Judaism and Christianity. He identified three sources of Marxism as "biblical Christianity as a general climate," "Hegel's rationalization of Christianity," and "apocalyptic propheticism and the Western dream." Analysis of the third source led to discussion of the three ages in pre-exilic prophecy, the three ages in apocalyptic prophecy, the three ages in the New Testament, the three ages in Augustine and Catholicism, the three ages in Joachim of Floris, and the three ages in Compte. He continues:

The Three Ages in Marxism—

IN Marx these three ages are still present, and they are very definitely influenced by the biblical conceptions. Marx, too, has his prehistory—the Marxian equivalent of the Garden of Eden is primitive communism. In the mid-nineteenth century nobody knew much about primitive society; the whole great study of primitivism, of ethnology, had not proceeded very far. But after the turn of the half-century, Karl Marx discovered the American, Henry Morgan. Marx took almost everything Morgan said as being absolute truth from the standpoint of sociology because it fitted in so perfectly with Marx's own pattern; and Engels continued this after Marx died.

Their picture of primitive communism is a picture of an idyllic, innocent time when men were in no way divided against men. Everything was owned in common; there was no private property. There was no coercion of one group by another; therefore there was no state; and there was no differentiation of function save that which was necessary by reason of difference of sex and the difference between adults and children.

Then came the Fall, which was the beginning of history—and here

Marx's Jewish background comes into play. You remember that in the book of Genesis one of the earliest manifestations of the sin of the Fall is the rise of civilization, which comes by reason of the nomadic hunter's invasion and overthrow of the peaceful agricultural people. Nimrod the hunter, ruler of Babylon, becomes one of the first founders of cities. For Marx, civilization comes with the first differentiation of functions among the primitive communist people. The invention of the instruments of production enables one class to use its power to exploit the other classes; and therefore history is begun.

Marx was a Hegelian, and Hegel stemmed from Kant, and both Hegel and Kant thought that the Fall was not only a fall but also a rise—it was a fall from innocence into self-consciousness, and that was good. So for Marx this differentiation of human society into classes begins the class struggle, which moves by zigzags to increasingly higher levels, to culminate in the great, final, catastrophic salvation. All this, then, is the preparatory period, in Marx's philosophy of history; and the *Communist Manifesto* opens with the words, "All past history is the history of class struggles." Once Marx actually said that history really *begins* with the end of bourgeois capitalism—"the pre-history of human society comes to a close" (Burns, *Handbook of Marxism,* p. 373).

The culmination of this preparatory period comes with the victory of the bourgeoisie and the coming of modern capitalist society, about which Marx is tremendously complimentary. No class ever did such wonderful things as the bourgeoisie has done; and the most wonderful thing done is to prepare for its own destruction! Here let me quote at some length what Marx says about this final preparation for the catastrophic salvation that shall come (this is from the *Communist Manifesto*):

> The bourgeoisie historically has played a most revolutionary part. The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his "natural superiors" and has left no other nexus between man and man

---

Dr. Mollegen is professor of Christian ethics at The Virginia Theological Seminary (Episcopal) in Alexandria.

This lecture on Marxism, originally delivered as part of the Christianity and Modern Man series, is reprinted, by permission, from the published and copyrighted transcript of the lecture course of which it formed a part: "The Religious Demand upon Society: A Study of the Prophetic Tradition," given October 1950—January 1951 by the Rev. Robert O. Kevin, Ph.D., the Rev. Paul J. Tillich, Th.D., the Rev. Clifford L. Stanley, Th.D., and Dr. Mollegen.

than naked self-interest, than callous cash payment. It has drowned the most heavenly ecstasies of religious fervour in the icy water of egotistical calculation. It has resolved personal worth into exchange value; and in place of the numberless, indefeasible, chartered freedoms, has set up that single unconscionable freedom, free trade. In one word, for exploitation veiled by religious and political illusions it has substituted naked, shameless, direct, brutal exploitation. [One has to remember the condition of the industrial proletariat in the mid-nineteenth century in England, Germany, and France if one is to get any sense of the reality of that description.]

The bourgeoisie has stripped of its halo every occupation hitherto honoured and looked up to with reverent awe; it has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage-labourers.

(To insert a comment here: If you are interested in pursuing the psychological effects of modern capitalism on man in making even the professional man—the lawyer, the priest, the physician, the poet, the man of science—a wage laborer, read Erich Fromm's great book *Man for Himself,* and his study of the marketing personality. "The Huckster" becomes the typical modern man. Human life and its services become commodities; then we begin to sell not only our services but ourselves. Our personality becomes a thing to be sold and seeks, chameleonlike, to take on the color of that which is wanted. Thus the self is rendered empty behind its many faces and in its emptiness collapses into neuroticism. Or you might read Karen Horney's book *The Neurotic Personality of Our Time,* where she points out that a neurosis in modern capitalist culture is quite different from what a neurosis would have been in the Middle Ages, for instance.)

"The bourgeoisie," said Marx, "has torn away from the family its sentimental veil and has reduced the family relation to a mere money relation." Here Marx was talking about what he regarded as the characteristic bourgeois marriage of the mid-nineteenth century.

Moreover, Marx maintained, the bourgeoisie cannot exist without constantly revolutionizing the instruments of production and thereby the relations of production, and with them all the relations of society. The bourgeois class, with its industrial revolution, must always be perfecting the machine and creating new industrial products; and as it does this, it is always forcing society into great social transformations.

The social transformation most evident in our time is the almost fantastic mobility of the American people—their uprooting from soil and community, and their moving all over the face of our nation. That is a terrific social transformation. Another one, of course, is that the tremendous advances in medicine have prolonged human life to such a degree that a new sociological

problem—what to do with old people—has arisen. It has assumed such colossal proportions that we had a government conference about it in the summer of 1950. This is a completely new sociological problem.

Now the complimentary side:

> The bourgeoisie, during its rule of scarce one hundred years, has created more massive and more colossal productive forces than have all preceding generations together. Subjection of nature's forces to man, machinery, application of chemistry to industry and agriculture, steam navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalization of rivers, whole populations conjured out of the ground—what earlier century had even a presentiment that such productive forces slumbered in the lap of social labour?

This was the role and vocation of the bourgeois class, as this inner principle of history unfolds itself, as this dialectic of history moves toward its final great climax.

The inevitability of the crisis is described by Marx from two standpoints, one of which is an abstract and economic standpoint:

Marx says it is the nature of the capitalist system to produce more goods than it can distribute; therefore there is an inner contradiction by which it makes inevitable the replacing of itself—it comes to a crisis.

But, put in more concrete terms, it is the nature of capitalist economy to destroy all classes between the owning class and the industrial labor class, the workers. Marx saw going on in his own time the complete destruction of what we would call the middle classes; he believed that their disappearance from history would take place very rapidly. (It didn't happen that way—Marx was dead wrong here as a sociologist and an economist. But that is another matter; it is not on that level that we are concerned with him.)

The result would be, as Marx understood it, that history would move very rapidly to the production of two classes which would be in bitter class struggle: the bourgeoisie (the owning class), and the proletariat. The proletariat would be increasingly treated as a commodity; it would be employed only when the owning class needed people as workers; therefore the life of the workers would be rendered increasingly more insecure, they would be driven into deeper and deeper poverty, and they would become greater in number and deeper in resentment.

It is this proletariat that Marx proclaims as the chosen people of the revolutionary salvation which is to come. Here he goes back—quite unconsciously—to the biblical idea that it is always the poor man, the victim of society, the social pariah, who can see the evils of that society more nearly as God sees them. It was not for nothing that the incarnation of the Son of God was

among the peasantry and not the nobility. It is not for nothing that his Beatitudes begin, "Blessed are the poor. . . ." It was not for nothing that the people who responded to the prophets were the economically poor as well as the religiously pious, in the days of Isaiah and in the days when the Psalms were written.

Because the proletariat, said Marx, is totally outside society and is totally a victim of society, it alone can overthrow this society and replace it. But it was the nature of bourgeois society to produce a proletariat which was powerful enough, and which was set against the bourgeois class with a strong enough revolutionary will, actually to overthrow bourgeois society. Therefore the dialectic of history makes it inevitable that the proletariat will revolt and will come into power.

Marx here becomes the equivalent of the Old Testament prophet; he considers himself the word of truth. For the first time, he claims, he has by empirical science discerned the true meaning of history; he has grasped the inner dialectical movement of history. He is therefore able to discern the chosen people—the proletariat—and to issue the prophetic summons which calls them into self-conscious obedience to their vocation in history under the dialectical principle. So he speaks to the proletariat, makes it conscious of its vocation, and summons it into action; and those who respond become the leaders of the revolutionary proletariat.

The revolution comes just at the right time: that is, it can come only at a certain stage of decay, when the inner contradictions of capitalism work themselves out, and when the proletariat is self-consciously organized to seize the oportunity. This is the Marxian version (a secular version) of the idea of divine election —the chosen people. The proletariat is the "greater Israel" out of which the Remnant is called; but the Remnant is the leadership of the proletariat, to bring it to power.

When the revolution takes place, it does so within the old order; therefore the institutions of the old order must be used to a certain extent. When the revolutionary group seize power, they seize a bourgeois state; and they must preserve and use the bourgeois state as long as any vestiges of the old sinful bourgeois order last. They use the state for the destruction of the bourgeois institutions and of the bourgeois class itself; they use the state for socializing the economy, educating the people, and promoting the world revolution.

This period of history is "the Dictatorship of the Proletariat," sometimes called "the socialist stage of history"; it is the stage of history in which Russia now is and in which, according to communist doctrine, she will remain for a long time (because, of course, so long as there is any capitalist power to threaten her, she cannot go into the final stage). This is the Marxian equivalent of the thousand-year

reign of Christ through his saints in the book of Revelation, or of the Catholic Church in Augustine—the millennial period.

The Western Dream: Liberty, Equality, and Fraternity—

When the world revolution has progressed to its universal proportions, and the Dictatorship of the Proletariat has fulfilled its purposes, then the final communist stage can come. This is a description of the communist period of history which shall come at the end of the Dictatorship of the Proletariat (it is from the Communist International program):

The ultimate aim of the Communist International is to replace world capitalist economy by a world system of Communism. Communist society, the basis for which has been prepared by the whole course of historical development, is mankind's only way out [there is no other salvation], for it alone can abolish the contradictions in the capitalist system which threaten to degrade and destroy the human race.

Communist society will abolish the class division of society; that is, simultaneously with the abolition of anarchy in production, it will abolish all forms of exploitation and oppression of man by man. Society will no longer consist of antagonistic classes in conflict with each other, but will present a united commonwealth of labour. For the first time in its history, mankind will take its fate into its own hands.

Therefore Marx and Engels and all communists are able to say that man lives under brutal necessity until the communist revolution comes, and then man begins to live in true freedom—his life is free for the first time. *That is why they do not mean what we mean by "freedom" and "democracy"—and we can hardly converse about these with them.*

Instead of destroying innumerable human lives and incalculable wealth in struggles between classes and nations, mankind will devote all its energy to the struggle against the forces of nature, to the development and strengthening of its own collective might. After abolishing private ownership of the means of production, and converting those means into social property, the world system of Communism will replace the elemental forces of the world market, competitive and blind processes of social production, by consciously organized and planned production for the purpose of satisfying rapidly growing social needs. [You see, the needs grow, but the production grows, so everything planes off into a steady rise of a higher standard of living, a greater scientific power over nature, and greater cultural depths and widths.]

With the abolition of competition and anarchy in production, devastating crises and still more devastating wars will disappear; the sword will be turned into the ploughshare once and for all and finally. Instead of colossal waste of productive forces and spasmodic development of society, there will be a planned utilization of all material resources and a painless economic development on the basis of unrestricted, smooth, and rapid de-

velopment of productive forces. [And it goes on in that way for several pages.]

I should like to point to one thing: that this promise begins to soar beyond the range of the possibilities of history, so that there is a whisper that man shall overcome even death!

The development of the prophetic forces of world Communist society will make it possible to raise the well-being of the whole of humanity and to reduce to a minimum the time devoted to material production, and consequently will enable culture to flourish as never before in history. [Man will need to work less and less in order to get more and more; therefore he will have much greater leisure; and the simple, naïve assumption is that, having more leisure, he will enrich culture all the more!]

This new culture of a humanity that is united for the first time in history and has abolished all State boundaries will, unlike capitalist culture, be based upon clear and transparent human relations. Hence it will bury forever all mysticism, religion, prejudice, and superstition, and will give a powerful impetus to the development of all-conquering scientific knowledge.

This shows how deeply and powerfully utopian Marxism is. Although it criticizes utopianism, it is itself, from the Christian standpoint, incredibly and naïvely utopian. It is immediately very realistic politically, but it is ultimately very naïve.

If one wants to know why communism has a real claiming power, the key is its great eschatological promise of fulfilling the dream of Western man since the day of his secularization—since his loss of the profundity of the Christian insights. He has dreamed that by his own reason and his own efforts he was finally going to overcome the cleavage and strife of his own existence; unite mankind; have everlasting peace and harmony; and enjoy a steadily rising standard of living with increasing culture. *This is the dream of Western man; and communism has power because it has definitely embraced this dream.*

Therefore both Marx and Engels said that Feuerbach's criticism of religion was not enough. Feuerbach explained all religion (as Freud later did) as an illusion, a wish fulfillment, a projection of what man wanted to be into another world which man thought he would achieve by mystical devotion, by conversion, by church membership, and ultimately by actualization after death. Feuerbach said this other world does not exist; it is simply the wish of man. And Karl Marx said: Yes, but Feuerbach hasn't gone far enough—*why* does man wish this? Man wishes this because it is his essence; it is what he really is in principle. Therefore everything from the first Fall of mankind, the invention of the instruments of production, and the beginning of the class war, to the communist revolution is an alienation of man from his true essence.

It is the purpose of the communist revolution, Marx said, to actualize the essential man, to realize the world which religion projected as another world out of its frustration. Marx was quite frank about it. He said: *Our difference from the Christian religion is that we set out deliberately to actualize the other world here on earth;* our program is to change the face of the earth. And it is this eschatological hope, this religious goal, this prophetic reliance upon the future utopia which shall come about absolutely certainly because the dialectic of history will actualize it, that is the real power of Marxism.

We do not understand Marxism until we understand that it is nothing in the world but an acutely intense effort to realize what our whole secular Western world has dreamed of. It is the opposite side of ourselves; and it says quite frankly that it is able to exist because we will not do what we dreamed of doing, and that it has its power over us because it sets out actually to do what we only hope to do. It is eighteenth-century equalitarianism, it is nineteenth-century socialism, on the march to actualize itself quickly. Marxism is only a part of this period of secularism in Western culture. At the same time it is a predestinarian religious movement, and therefore more powerful than Nazism was.*

* This paragraph has been inserted from another of Dr. Mollegen's lectures because of the light it throws on the discussion here.

A CHRISTIAN CRITICISM

Finally, let me criticize Marxism on the religious and philosophical level. Marxism claims to be empirical, to be scientific; but as you can see, there is absolutely nothing scientific about its framework. Granting for a moment the hypothesis that Marxism is accurate scientifically (which it is not), there is no way to say from the standpoint of empirical science which of the two struggling classes is the good class and which is the bad; you have to import norms of justice, and you have to make decisions. All this Marx did, but he did it in the framework of a secular prophetic faith and not out of the factuality that is discerned by empirical science. Therefore all Marxism is haunted by the superficialities of eighteenth- and nineteenth-century secularism; and this shall ultimately destroy it.

There is an intimation of this in something Engels wrote toward the end of his life, which is full of pathos. The dialectic of history which made this culmination inevitable arose out of matter itself; it is a product of nature. J. M. Cameron, whose book *Scrutiny of Marxism* I quoted before, writes:

> There is a curious passage in one of Engels' last writings which, if it is taken seriously, qualifies somewhat the optimistic and progressive implications of Historical Materialism as it is usually stated. In it he argues that matter goes through an "eternal cycle"

in which from all eternity and to all eternity organic life and consciousness are being built up and destroyed. The only certainty we have is "that matter remains eternally the same in all its transformations, that none of its attributes can ever be lost, and therefore also, and with the same iron necessity, that though it will exterminate on the earth its highest creation, the thinking mind, it must somewhere else and at another time again produce it." This pitiless notion was a commonplace in the ancient world before the coming of Christianity. It is odd to find it associated with what is often thought to be the most extravagantly optimistic of our political doctrines.

There you have a hint of what will inevitably come in communism, even if it should have its world victory; for there is about man that which cannot be satisfied in terms of this world's framework, and success would only make apparent the deficiencies of the communist-fulfilled dream. Therefore this tragic despair, this ultimate meaninglessness, this sense of standing under a fate that will inevitably grind out all things into nothingness, which comes of living only within the framework of nature and of history, would produce despair in a victorious communist culture.

No God—No Sin—No Salvation

From a Christian standpoint the whole of this great philosophy of life and interpretation of history has a self-destroying flaw: it leaves God out. And when it leaves God out—that is, the concrete, revealed God of the biblical tradition—then, of course, it does not understand human sin, because there is no way to understand human sin except in the presence of God. Therefore, having no true understanding of original sin, it is completely unaware of its own sin and of the blindness which proceeds from its own sin; and this may destroy it in its conflict with its enemies. It will certainly destroy it if communism achieves success on a world-wide scale.

Already the peculiar blindness of Marxism is evident in one of its most tragic mistakes. In order to prepare for defense, it forewent prematurely its conversations with the democracies in the late thirties and made too hasty an alliance with its foe (the nonaggression pact with Nazism). It thereby precipitated World War II and itself fell victim to Hitler's attack; and it was saved only by renewing its alliance with the Western democratic powers.

We also, because we too are deeply secular, have our peculiar blindnesses. But we are not criticizing ourselves at the moment; we are criticizing Marxism.

When God is taken out of the picture, there is no deep awareness of sin. There is no understanding of man's basic malady, which is, of course, always and all the time, original sin. Therefore there is no expectancy of the redemption of God, which comes from beyond all human possibilities. So Marx is

forced to make the naïve assumption (which comes from Rousseau) that, because man's life is distorted and corrupted by his institutions and by the class struggle itself, then if you can disrupt the institutions of human history and human civilization and form and fashion new institutions, man's life will no longer be corrupted and distorted. Once these institutions are abolished and replaced by good institutions, man's life will grow up undistorted into peace and harmony and infinite progress.

That is the expectation of a miracle that makes all the miracles of conversion by Christ look unmiraculous. It is a tremendously naïve assumption. Therefore the communists have no protection against the corruptions of power that come with the dictatorship of the proletariat. They have no protection against their own self-righteousness. And all of this stems from the absence of the dimension of the transcendent—the dimension of God. So if we can keep them from precipitating a world war, the acids of their own disintegration may finally so weaken them that we can avert at least the most terrible form of war with them.

It is part of Marxian doctrine that capitalism shall seek to destroy communism before it submits to destruction. The biblical prophetic tradition expected one final, massive attack of evil upon the forces of God, one last, titanic world struggle (the battle of Armageddon), when the satanic forces shall try to overthrow and destroy all the forces of God. So also for Marxian propheticism, it is absolutely inevitable that the capitalist world will seek to destroy the good socialist-communist world. Armageddon must come. This is just as much a part of their dogma as it is a part of the Fundamentalist Christian's dogma that a literal Armageddon must come because the Bible says so.

It would require a drastic modification of Marxian dogma if we should persuade them that we shall not seek to destroy them. They believe that in our own death agony, at least, as we begin to collapse through the inner contradictions of capitalism, we shall be forced to drive against them and try to destroy them. They expect that. They interpret everything we do, therefore, from that standpoint. They are afraid, and, as Carl Gustav Jung once said, "In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by wrath or hatred." Only those whose meaning of life does not stem finally from their success or their failure in history can escape this dangerous fear.

Copies of the transcript of the course which includes this lecture may be secured through Henderson Services (publishers for Christianity and Modern Man) at 1029 Twentieth Street, NW., Washington 6, D. C., $4.00 a copy.

As a chaplain in the Royal Air Force, Mr. Badham *served from the Battle of Britain to the end of hostilities. He was "senior British padre" in Iceland in 1944. Now rector of a parish in Oxfordshire, he is engaged in what he calls "meteoric missioning"—commuting by jet plane to East Yorkshire for a mission to the R.A.F. His latest book,* Verdict on Jesus, *will be reviewed in a later issue of* The Chaplain.

The Greatest Library of All Time

by Leslie S. R. Badham

The Bible has been called the first of our national treasures. It is a book that begins with a poem and ends with a dream. The poem is about two people in a garden, and the dream is about a far-off, divine event when all men and nations shall bow before God's great white throne. Between the poem and the dream are written down the greatest thoughts that have ever stirred the hearts of men.

Of course, this English Bible is not one book at all. It is a library of books bound together. If we would know its message, we must have imagination and a friendly spirit, for we shall meet with strange companions as we wander through its pages: nomad and priest and king, poet and scholar and fisherman, soldier and statesman and farmer. We shall hear of the quietness beneath the Syrian stars, of the building of the Pyramids, of Mount Sinai aflame with volcanic energy, of the sight of peacocks walking in the hanging gardens of Babylon. We shall enter into the gilded palaces of kings, and descend into gloomy prisons and catacombs. But all our companions will have two things in common: they will all speak of God, and they will have much to teach us.

The Bible could be called the "Pilgrim's Progress," because it is the record of man's age-old search for God, and for the meaning of life, and the significance of death. Open the Bible where we will, and we are in the presence of great matters, great passions, great failings, great achievements, great promises, great thoughts; and everywhere (as one of the writers puts it) "God looketh in through the window showing himself through the lattice."

No wonder this book has printed

To celebrate the publication (Sept. 30) of the Revised Standard Version of the complete Bible—which marks the 500th anniversary of the Gutenberg Bible—The Chaplain suggests that you *help your men to appreciate "the first of our national treasures."*

Here is a sermon originally preached for such a purpose to fighter pilots of the Royal Air Force and later published by Hodder & Stoughton in the book *These Greatest Things.*

itself on the language and imagination of our race, and that if a man would know our mental imagery, he must know his Bible! Think of a murderer and we think of Cain; think of two men being true to each other in scorn of consequences and we think of David and Jonathan; think of supreme courage and we picture Daniel braving the hungry lions; think of all-conquering faith and we remember how Abraham, Moses, and Paul were, each in his different way, "obedient unto the heavenly vision." So also, every liar we meet reminds us of Ananias, every traitor of Judas, every aggressor of Ahab.

What a cavalcade, what a pageant of various types, marches out of the Bible! To know them is to say with the poet:

We are children of splendour and flame,
Of shuddering also and tears;
Magnificent out of the dust we came,
And abject from the spheres.

To know them is to be a psychologist and understand the far-ranging impulses of human nature; it is to be a realist and see that in the heart of every man is hell's depth and the height up to heaven; it is to be a theologian and see that man is both a fallen angel and an ascending spirit.

Let the word "parable" be spoken and certain well-loved pictures arise in our minds. We see a rocky pass where a man fell among thieves, a bend in the road where a prodigal boy caught sight of home, a precipitous cliff where a shepherd saved his sheep from the ravine beneath.

But the Bible has done more than color our language and give us entrancing pictures. It has been a cleansing power, a spiritual dynamic behind the moral progress of the centuries. Its influence has abolished slavery, reformed prisons, elevated womanhood, glorified childhood, and, in the words of Lecky, "covered the earth with countless institutions of mercy, utterly unknown to the heathen world."

Assuredly, this book has given us what is highest and best in our civilization, and its appeal to modern man is framed in language of sober realism. "Look unto the rock whence ye are hewn." The structure of a better world cannot be raised on ferroconcrete. It can only

be erected on living men, wisely receptive to the best elements in their great spiritual tradition. The roots of our culture are deep in the Bible. A tree free from its roots may be free indeed, but free only to fall down.

Twenty years ago Guy Thorne, a popular novelist, wrote a book called *When It Was Dark*. It was an imaginative picture of a world in which faith had died and the Bible was discredited. It showed how cruelty, robbery, savage enmity, and aggression returned to the earth. Twenty years ago the novel might have invited incredulity, might have appeared exaggerated, overdrawn, too highly colored. But today one sees that Guy Thorne knew only half the story. The outlook is indeed dark, and the conclusion is inescapable—man must return to the teaching of this book or wipe himself from the face of the earth.

A few years ago people could say, "It doesn't matter what a man believes as long as he behaves." We are wiser now; we had better be. The evidence is overwhelming that unless a man believes in great things he will never behave in a great way. We need a living, creative faith, a faith out of which something grows —a powerful faith which, like the waters leaping upon the turbines at Niagara, can speak to our stubborn wills and say, "Move!" Our desperate need is for a spiritual authority, universally accredited, universally acknowledged, above party, class, and nation, final in its judgment and ultimate in its appeal. We need to hear the trumpet tones of "Thus saith the Lord."

There are books, like Chaucer's *Canterbury Tales* and Spenser's *Faerie Queene,* which are acknowledged as classics and seldom read. The Bible must not come into that category. It is more than supreme literature. It has emerged from the furnace of modern criticism more intelligible, more authenticated, more obviously inspired, than we dared to hope. The Bible stands today as a book of truth.

If that is so, its message should not go unheeded.

"Oh," but you say, "the Bible can never recover its ancient sovereignty. What time have we to spend with men like Abraham who sat by their tents in the cool of the day? What have we in common with men who lived in primitive simplicity like the great prophets?"

Let it be freely granted that those who speak to us from the Bible did not live in our hectic age, but do not hold that against them. They had less things to occupy their minds. They had more time to think. They had the chance to cultivate the priceless gift described by Lord Horder as "the quiet mind."

When Rodin wanted to represent a thinker, he carved the figure of a man sitting apart, alone, quiet. He gave him no clothes to denote any period. He gave him no historical setting. He knew that "The Thinker" is not of an age. He is for all time.

I cannot believe that the Bible is an old book in a new world, that it is going and a new age is coming. The most unchanging elements in human history are the deep experiences of man's spirit. The setting of man's life changes, the outward things of life change; but the heart of man, the soul of man, changes scarcely at all.

What is really new in the present world? Countless external arrangements, new material techniques for good or ill, but underneath, man's nature is the same, needing the same satisfactions, the same restraints, the same resources of faith, of prayer, of God over all.

Selfishness, lust, greed, cruelty, the quest for power—these things are not new, and of these things the Bible speaks. "The Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage." Did the Egyptians have a monopoly of rigor? Take that story out of its historic setting and it is miserably true in modern times!

Friendship, love, mercy, a hunger and thirst after righteousness—thank God, these things are not new either, and of these things the Bible speaks. "Rachel was beautiful and well-favored. . . . And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." Is that too old, too deeply embedded in its ancient background for modern man to understand?

"Blessed are the pure in heart: for they shall see God." What have time and change to do with that?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Could not that be brought home to men and nations with saving consequences?

"God is love; and he that abideth in love abideth in God, and God abideth in him." Miserable day when that message does not awaken a responsive chord in the souls of men!

And incomparably, when one thinks of Jesus—the quality of his life, the radiance of his spirit, the challenge of his eyes, the love of his heart—what have the changes and chances of this fleeting world to do with him? Is he not the same yesterday, today, and forever? "Son of man," said George Matheson, "whenever I doubt of life I think of thee. Thou art abreast of all the centuries. Nay, thou goest before them like a star. I shall never come up with thee, modern as I am."

Well, my friends, I plead with you to read this book, love this book, live by this book. It is God's gift to mankind. Its pages are for the healing of the nations, and for the sanctuary of your heart, and when the evening comes, take up this book:

Wipe from your brow the sweat and dust of toil,
And in God's quiet strength again be strong.

AT YOUR SERVICE

• Materials and services available to chaplains

Publications

The Department of Publication of the National Council (297 Fourth Avenue, New York 10, N.Y.) is distributing three devotional items prepared for all Protestant groups in military service by the Commission on Emergency Services. They are

A Book of Prayers, Hymns and Services for the Armed Forces—160 pp., size 3¼" x 5", black paper cover, gold stamped.

A Prayer by Reinhold Niebuhr on a 4¼" x 2½" card—attractive format in two colors, price $1.00 for 100.

One Solitary Life with Sallman's head of Christ on reverse side in color—size 3½" x 2¾", price $4.00 for 100.

A sample copy of *The American Christian* is available on request from 1930 K Street, NW., Washington 6, D.C. One year subscription is $2.00.

One of the most difficult tasks faced by Protestantism is to interpret co-operative enterprises to local church members. A pamphlet, *A Sunday Evening with the Martins,* represents the latest effort of the National Council of Churches (297 Fourth Avenue, New York 10, N.Y.) to create in the minds of local church members the idea that what is done interdenominationally is important in their lives and the life of local parishes. Price: 15c each; 50 or more, 14c each; 100 or more, 13c each; 250 or more, 12c each; 500 or more, 11c each; 1,000 or more, 10c each.

Best Seller Publicity (189 W. Madison St., Chicago 2, Ill.) is sending scripture verse posters to chaplains for use aboard ship, and in mess halls, recreation buildings, hospitals,. and other places. Free posters will be sent all chaplains requesting them.

The Department of Racial and Cultural Relations of the National Council (297 Fourth Avenue, New York 10, N.Y.) produces an information service under the title *Interracial News Service.* This bimonthly digest of trends and developments in human relations costs $2.00 for two years.

The Universal Church Service, Inc., of El Cajon, California, has published a series of twelve attractive posters which bring a message promoting regular attendance at chapel. These were specifically designed for chaplains' use, and the copy was suggested by active chaplains. The set of twelve is priced at $13.20 and can be ordered direct from the publisher.

Audio-visual Aids

Defense of the Peace (Department of Public Information, United Nations, New York, N.Y.) rents for $2.50 in 16 mm. and 35 mm. sizes. The film describes how the U.N. is organized and how it works. Animated charts and maps, together with live-action scenes, show how the U.N. machinery provides a realistic way to deal with political and economic problems. The film ends with an appeal for citizen co-operation in action for peace.

The Lord's Baptism (Admiral Pictures, Inc., P.O. Box 58, Los Angeles 35, Calif.) is a 16 mm., sound, 13-minute film renting for $7.50 in color and $5.00 in black and white. No particular mode of baptism is shown.

Cain and Abel presents the everyday problems of pride, envy, and jealousy. Running time is 15 minutes. Rental is $7.00. Cathedral Films, 140 N. Hollywood Way, Burbank, Calif.

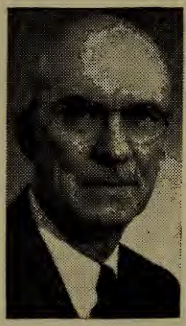
U.S. Army Photograph

Chaplains' School Officer Indoctrination Course, class 2-52. Front row (left to right): Homer P. Petty, Gervais C. McMillen; Orlando Ingvolstad, Jr.; John D. Zimmerman; James R. Wilson; Hedges R. Keene. Back row (left to right): Hal H. Eaton; Cornelius W. Nielsen; Joseph M. Gammon; Victor J. Ivisich; George W. Fulfer; Charles R. Zimbelman; Raymond Stewart; George F. Gillette; Paul F. W. Pieper; Peter G. McKnight; Robert L. Heim; William T. Bassett; Howard R. Quinn

"Integration" is the key to plenty

Plenty—Pattern for Peace

by Murray D. Lincoln



THE people of this country are losing control over events. By default we drift into war.

We stand by—while in our hands is a solution we are not using. Each day that we delay we move closer to war, and each day we earn the enmity of vast numbers of hungry people throughout the world. There can be no lasting peace while millions of starving men and women clamor for food. For the solution within our hands is the answer to the world's hunger—the creation of plenty world wide.

We *can* help create democratically controlled abundance for the world. There *are* moral alternatives to war. We *do* have a choice. We *can* choose plowshares over swords.

If we but start now, we can—in politics, in economics, in social organization—make abundance blossom for all the world.

This realization has come to me from my own experience, which began back in Massachusetts on my father's scraggly farm. There I got the idea that farmers need to find some answers out beyond their line fences, and I started off to agricultural college to try to find those answers.

My first job was as an agricultural county agent back in Connecticut. At that time I felt that if we could get the level of living for farmers up a little higher in that county where I was working, I could achieve my goal.

Connecticut was poor farming country. I remember asking one of the first farmers I met back there what his source of income was. He said: "Young man, we don't have a source of income. We just live on lack of expense."

Yet we did do quite a lot there in Connecticut; and later, when I

MR. LINCOLN is president of the Farm Bureau Insurance Companies, director of the Co-operative League of the U.S.A., president of CARE, and a permanent consultant to the United Nations' Economic and Social Council.

came to Ohio, I discovered that we needed to do *more* than work in a single county. Farmers in one county just couldn't solve all their problems alone. I learned that lesson over and over again in terms of such simple needs as fertilizer. We organized a co-operative so that we could get the fertilizer we needed at something less than the monopoly-dictated prices.

Before we had gone very far into trying to get fertilizer, we were working with farmers in every part of the state. We had moved from the county to the state. And before long we were talking to farmers in other states who were doing the same thing, and Ohio farmers were joining national organizations to help all farmers get better results from their efforts.

It was the same with insurance. In all fields in our self-help organizations we have found the same thing to be true. We needed electricity on our farms. That problem headed us right into the national government, and there we went. And year by year our concern with what is being done in the national government becomes greater.

The necessities of self-help have taken us, then, from the county to the state and finally to the nation. We have had to reach out in every direction, and each time we did it so that we could better solve the problems right here at home.

As time went on and our organizations gained strength and understanding, we found that even national action was not enough. Through the Co-operative League we joined with international organizations. We began to see that we could not truly help ourselves at the county level unless we helped ourselves at the international level.

We had learned how interdependent all of us are, and we knew that our peace and prosperity could be maintained only if other people in other lands prospered too.

That, of course, took us into CARE, and it has taken us much farther.

Long ago we farmers in Ohio got into the oil business, and it led us into the Iranian oil picture. As you know, farmers cannot operate without oil.

Way back five years ago when I hardly knew where Iran was located, it was suggested to me that we should get into Iran with a co-operative enterprise in oil. Our international co-operative oil organization was not then interested, and I wasn't either because I wasn't sure what to do.

At that time we just didn't realize how important Iran and oil could be to us in Ohio who want peace and security. We understood much faster when, last year, Mossadegh nationalized Iran's oil and things began to pop. Among the things that popped was an offer by our International Co-operative Petroleum Association to take over the oil operations in Iran.

That would have reduced the price of oil and brought it within

reach of millions of farmers and city people in many lands who could use more petroleum products to get more and more production out of machines.

That would have delivered the benefits of Iranian resources to the Iranian people.

Our folks went quite far, talking to Mossadegh and his deputies, for after all Iran and not Anglo-Iranian would get the profits. But our State Department had other ideas.

Right now we are in the middle of another effort—an effort to help the people of Europe. Ours is a very simple way. That way is to help the co-operative groups in all the European countries get more food to more people at lower prices. That's down our alley—always was and always will be—at home and abroad.

As I traveled into other lands, I found out that *hunger stalks the world.* The areas of hunger, so potentially explosive, involve most of the people of the world. Nearly two thirds of the human race, according to FAO, are hungry.

And that's where we come in. Here in the United States we have, over the past fifty years, proved that it is possible to end the era of hunger. We are all familiar with what has happened, but only recently did I discover that our plenty is a pattern consisting of many elements which succeed only *because they are integrated.*

At first our increases in food production came from the substitution of machinery such as tractors for work animals. This brought tremendous increases. After a while, though, when mechanization became more widespread, the increases caused by the machines diminished. Yet our food production continued to rise!

New gains were coming, and still come, from scientific agriculture, which includes better breeding of plants and animals, disease and pest control, better and wider use of fertilizers, modern storage methods, and improved soil care. It also includes projects beyond the capacity of single individuals or groups, such as reforestation, flood control, irrigation, low-cost electric power, and the great valley developments such as TVA, all carried forward by the government. And of great importance is the emergence of industry as an integral part of agriculture.

The farmer now buys 90 per cent of his supplies off the farm. He spends his money for fertilizers, medicines, insecticides, fencing, equipment, electric power, gas and oil—all products of industry and all essential to abundance in food production.

Science, government, industry, and farming—together—are the elements of plenty. The pattern of plenty is the *integration* of these elements which has given us a startling characteristic new in the world.

Because of this integration, not only has our food production kept

pace with our population growth; it has leaped far out in front. In the last ten years our food production gained by 25 per cent while our population increased 12 per cent.

And here is a startling fact: in those ten years we had twice as much new food as new people, and our population grew at a rate faster than that of India!

I feel there is something revolutionary in those figures, something that offers hope for the world and that throws light on the heated talk one hears about overpopulation.

Whenever people talk about overpopulation to me, I ask them what parts of the world they consider to be overpopulated. Invariably they mention countries that are hungry. Usually they cite either India or China.

I wonder if those people remember the statistics on density of population. For instance, China has 103 persons per square mile. Yet Holland, with all its wonderful food and plump, happy people, contains 717 persons to the square mile. That's more than six times the population density of China, and yet no one has said that Holland is "overpopulated."

England and Wales have 718 people to the square mile. But India, where famine is commonplace, has but 261 to the square mile.

Overpopulation, then, has become another name for hunger. When food becomes available, talk about overpopulation immediately disappears. The surest way to reduce a surplus of population is to create a surplus of food.

Industry, both in the supply of raw materials and in distribution, is indispensable to abundant food production. The American farmer—and he is a good farmer—couldn't get huge production by what he does on the land alone. But because his food production is aided by modern science, technology, and industry, and by the facilities of government, he gets more out of his land with less work than ever before in history. Despite our great growth in population, we are using fewer farmers and less cropland here in the United States than we did in 1930, and getting greater harvests. Our abundance, our plenty—the production of more food than our population can use—all of these are the result of the entire process of integration.

With this integration and with its results we have created a demonstration—a demonstration that is terribly important because all the world has watched it and envied it. We proved that food for all is an attainable goal. And we proved more.

We proved that the threshold into the world of plenty has been crossed. Integration, that key to plenty, is our revolutionary discovery. It can open to us, it can open to all the world if we use it properly and promptly, the door to peace and brotherhood and prosperity.

It is up to us as people.

It is up to people's organizations

to use this key to make peace a reality. Our secret lies not alone in helping to improve the farmer's ability to get a little more food from his small plot of land but in creating the whole apparatus of plenty.

We must act as though we realized that we have made a revolution. And we must get into the vanguard of it! This is a revolution that does not crush and kill but helps to maintain life. It is a revolution that welcomes social change wherever it is necessary, wherever it must come. It will sweep away the feudal dictators, the great landowners, and the military lords who now dominate so many helpless people. And it is a revolution that demands a shift in our present national policy —a policy of too much *status quo,* a policy which goes forward with too little and arrives too late.

As a result of this policy—as Paul French, general manager of CARE, told me after he had visited sixty countries—"We are losing the race." To win the race, we must support these revolutions everywhere that seek to bring about the politics of plenty. Hunger has its own politics, and we are watching those operate. We must not continue to support policies that perpetuate the politics of hunger.

In this country we know something about the politics of plenty. They have given us old-age pensions, unemployment insurance, social security, and a host of other benefits. They were all impossible before. They are all taken from the surplus of food and other resources that we have created. They could not be achieved without that surplus, that plenty. The entire world needs the politics of plenty, and we here need more benefits from our plenty, right now. We must get more of the fruits of our abundance into the education, the health, and the welfare of our own people instead of twisting too many of them into the making of armaments which are turning a nation of plenty into a nation of scarcity.

Good politics and good sense would dictate that when our tremendous productive capacity is no longer needed for armaments, it be turned to fulfilling the capital-goods needs of the underdeveloped countries. That—along with supplying our own needs for better schools, hospitals, roads, housing, and recreation facilities—would guarantee prosperity in the United States for a hundred years or more. For the pattern of plenty nourishes all—in all ways.

And how tremendously undernourished are so many of the world's peoples! According to United Nations experts, one third of the world's people have a per capita income of less than one dollar a week. And another third have an income of between one and four dollars a week.

Those conditions won't change unless those countries are rapidly developed. They cannot develop if we stay fixed in the same dust-covered pattern again proclaimed by Benjamin P. Fairless, president of

the United States Steel Corporation, who said in New York a few months ago:

"Rearmament and general economic progress by the free world can best be achieved through contributions of raw materials by less industrialized countries in return for needed American capital."

Which is just another way of condemning underdeveloped countries to stay that way, supplying raw materials to great monopolies in order to get money to buy manufactured goods from them for their profit.

Surely we must raise our eyes and our hopes higher than this.

With our present $350 billion economy, which is still rising, we can and must do better than that. Our best interests are not served by going along with Mr. Fairless' notion of keeping the underdeveloped countries in their historic role of "hewers of wood and drawers of water" while we spend billions for armaments.

Our industrialists and bankers would find it better business for us to invest billions of dollars abroad to help create a pattern of plenty in food production; to invest in a positive peace effort which will be wealth-creating and largely self-liquidating, and which will create friends rather than enemies for us throughout the world.

You may ask, "Why this accent on food when we all realize that man holds other values of spirit and morality which are more important?"

The emphasis on food is not mine. Throughout the world the cry of people is first of all for food. It is not for the bullet box or even for the ballot box. It is for the bread box.

Food is a most important matter of national policy in every country. For years our government and other governments have planned food in the interest of agriculture, of our distributive trades, of our export trades, and of our foreign investments. The results, to put it mildly, have not been good. The plans invariably have involved limitation of the production and the distribution of food, even the horrible destruction of food.

These plans are the criminal plans of scarcity.

Brazil destroyed seventy-five million bags of coffee, a third of its total output in eleven years. We plowed under potatoes and destroyed pigs. This destruction and limitation, this imposition of scarcity, is without any regard for the needs of our human family.

Food is being used as an instrument of scarcity.

We need to see, we must see, that it is used to help create a pattern of plenty.

We can, if we start now with will and determination and faith, make abundance a reality for this entire world. Through our voluntary organizations—and about those I know much because that is where my life is—we can give direct help from people to people.

The voluntary organizations of which we are a part are international. They cross all frontiers; they rip asunder all curtains. In our religious organizations, in co-operatives, in such groups as CARE, and in many another endeavor, we are, as a people, in common bond with the people of other lands. What the co-operatives tried to do in Iran to bring about a sensible and just solution for the oil crisis can yet be done in many another place toward creating a world of plenty. To do it takes skills and techniques, and these we have. To do it takes materials, and these exist. To do it takes organizations, and these we can bring into being where they are not yet to be found.

Peace, like war, does not come cheap. The creation of the apparatus of plenty world wide may cost much, but its returns are never ending—not only in terms of prosperity and security, but in terms of great spiritual rewards.

In Deuteronomy I find these words:

"Thou shalt eat bread without scarceness, thou shalt not lack anything."

Let us embark together on the crusade toward creating Plenty—Pattern for Peace.

AMERICA will save her own life, not by a futile endeavor to be an island of complacent prosperity in a sea of poverty, where vast masses of people live under life-sapping conditions, but by joining herself with the great continents of human need.

. . . . . .

America is a thing not of the earth, but of the heart. It is a way of thinking and a way of acting. It is not bound by oceans, rivers, or degrees of latitude; but by principles, ideas, and attitudes more precious than life itself. America, sweet land of liberty, is an unbarred thoroughfare for freedom. It is a stairway of opportunity open from the first step to the top. It is a classless society whose aristocracy is based not on pedestals, but on personality; not on birth, but on worth; not on who you are, but on what you are.

—FREDERICK BROWN HARRIS, *Spires of the Spirit* (Abingdon-Cokesbury Press, 1952).

(Except as otherwise noted reviews are by the Editor.)

The Church and Contemporary Change

by G. Bromley Oxnam

Though this book deserved an earlier review, its importance is undiminished by the months since publication.

In a day of inevitable change the author deals with basic human needs and aspirations as he analyzes the role of the church. Clearly he portrays the alternatives of change —by consent or by coercion—as well as the nature of communism.

A chapter on the minister in a new environment should prove helpful to ministers generally, though the suggestions for adaptation to present realities pertain especially to the older men.

The bishop, as almost everybody knows, has strong convictions on religious liberty and the separation of church and state. With extensive quotations and clear-cut analysis he presents the beliefs which have made him a target of the Roman Catholic hierarchy.

Of the five chapters, the one on Christian strategy seems most constructive. The strategy is developed as follows: (1) Heal the divisions of a divided church. (Some challenging suggestions are here.) (2) "Regain touch with realities." (3) Speak effectively upon the subject of war and do something constructive for peace. (4) "Behold God at work, summon Christians to take courage and to become co-workers with the Eternal." (5) "The Church must make it abundantly clear to all men everywhere that its interest is not in property, nor in power, nor in prestige. It refuses to summon men to a holy war. Its missionary enterprise is not for the purpose of furthering the foreign policies of states, nor the imperialistic designs, if such there be, of the powers of the West; its purpose is to teach the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

The Church and Contemporary Change, in spite of lengthy quotations, is a readable book packed with ideas.

New York, The Macmillan Co., 1950. 132 pp. $2.50.

From Experience to Faith

by Edwin Prince Booth

(Reviewed by Chaplain James D. Hester)

Big things are often packaged in small kits. In one hundred pages Dr. Booth, professor of historical theology at Boston University, deals

with big issues, projects wide horizons, and is caught up by deep emotions as he wrestles with eternal values.

"That Christians must accept change and recast the total framework of Christianity is one of the major emphases of this book." Here is a poignant plea that Christians match the searching spirit of the twentieth century with a fearless spirit of religious pioneering to claim the twenty-first century for our Father. There is an element of necessity here: the relatively new element of science. "Science will force an adjustment in Christian dogma or the best minds will cease to be Christian."

The means of this bold pioneering is faith—faith construed as a verb, not a noun. For the author, the distinction is crucial. Construed as a verb, faith offers Christians a method of advance to match this scientific age. Construed as a noun, faith gives us creeds, which will prove to be millstones.

What are we to "faith"? Obviously, this verb must have an object. The author considers three objects: God, man, Christ. As he plumbs the theological, metaphysical, and philosophical currents of thought about these perennial problems, his soundings will be critically appraised. But all who read will unreservedly acknowledge the moving words to be the outpouring of a tough mind and a tender spirit.

Professor Booth touches many sensitive spots of the Christian faith (the noun): the inspiration of the Scriptures, miracles, the Kingdom of God, the hope of immortality. He argues that we have advanced beyond all need of these. "Dogma and organizations are the encumbrances of history." One feels that the average reader will find the substitutes offered (for dogma and organization) too nebulous for everyday satisfaction.

The last chapter, "The Drama of Faith," pulls aside the curtain to reveal the author walking the valley of the shadow of death at the loss of his first-born son in action in World War II. The reader senses that this tragic experience is the catalyst that concreted his convictions as expressed in this small volume.

"From experience to faith—and to experience again." This trinitarian movement of life governs us all.

New York, Association Press, 1951. 100 pp. $1.75.

Building Up Your Congregation

by Willard A. Pleuthner

(Reviewed by C. D. Giauque)

More and more progressive churchmen are making use of tested business methods in the administration of church programs. In *Building Up Your Congregation,* Mr. Pleuthner gives ample evidence of this fact. The book—in which approved, streamlined business procedures and a fine Christian idealism meet—should have considerable

practical value to ministers and members of church boards.

Admittedly, churches should not cater to the "popular appeal" at the expense of a real spiritual development. However, many churches in which a fine spiritual atmosphere prevails could improve their attendance by converting many of those now outside the fold.

The methods suggested have brought results where they have been used. However, in some cases they have been thought "undignified" by church-board members. In support of his point the author cites the New Testament story of the thousands who were attracted to Christ by what in 1952 would be considered undignified miracles —turning water into wine and feeding the multitudes on two fish and five loaves of bread.

He suggests pointedly that the most dignified thing in the world is a corpse and the most undignified, a growing baby. He maintains that there are too many churches like the former and too few like the latter.

The situation prevails because there are too few salesmen and advertising executives on church boards. Consequently, there is too little aggressive salesmanship-thinking to "season" the conservatism of those in nonselling professions. This, he says, is responsible for the "dangerous dignity of church boards."

A successful business learns to prevent the loss of customers by determining why they stop buying. When this is discovered, it is easy to find the right appeal and to correct the adverse condition. Churches can use the same technique.

Those outside the church are only waiting for an invitation to attend. When the Lutherans conducted a study to ascertain why people don't go to church, they discovered that almost seventy-five per cent gave no reason for nonattendance. They are only "waiting to be sold on worshiping with you."

The book is written in simple, nontechnical language. The reviewer found it interesting and filled with many practical promotional suggestions, some of them quite unique.

Plan sheets are added to each chapter. These sheets are duplicated in the back of the book in perforated form so that they can be removed and used in the administration of the various phases of the program. Suggested programs are specific and practical.

For example, when newspaper publicity is mentioned, events arising in the church that would warrant a publicity story are listed.

Many of the suggestions may be carried out by the chaplain in the armed forces. Not all of them will be immediately valuable to the chaplain. Many hints are offered which, if put into operation, would amply warrant buying the book.

The author is vice-president of a large advertising agency in New York City. As a former choir mem-

ber, deacon, and Sunday-school teacher, he attacks the problem with a sympathetic interest and understanding. His suggestions come with increased force because he not only knows the church and its needs but thoroughly understands modern promotional procedures.

Chicago, Wilcox & Follett Co., 1951. 135 pp. $2.50.

Spires of the Spirit

by Frederick Brown Harris

(Reviewed by J. A. Lacy)

The chaplain of the United States Senate has a way with words. These thirty-eight brief chapters, described by the publisher as "informal meditations" and "friendly chats," get their messages across through pungent phrases, vivid metaphors, and glowing words.

The chapters have no continuity, nor does the book have any one theme except the general one that we must look to "the things of the spirit" for help in becoming finer persons and in building a stronger nation.

Concern for the nation is to be expected from one who served as chaplain of the Senate from 1942 to 1946 and now since 1949 has followed Peter Marshall in that office. Speaking of early Americans who set up their shrines in this new land, he recalls the comment that, notwithstanding a horizontal parsimony, these builders "broke loose skyward." We too should break loose skyward: "It is to the spires of the spirit that our land today must lift its eyes; for . . . the strength of America is not to be found in its wheels and wings, but in the religious aspirations which from the beginning have reared its altars and raised the white steeples of faith against the expanding horizon of a continent" (p. 14).

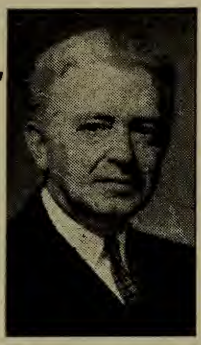
Chaplains and other ministers will find that Dr. Harris (who since 1924 has been minister of Foundry Methodist Church in Washington) here provides "thought starters" for sermons on the great themes of personal character. Avoiding sectarian bias, and even dogmatic interest, the author deals with such subjects as the right use of imagination ("Your Private Chapel"); faith ("On Counting Unhatched Chickens"); evasion of responsibility ("The Fallacy of the Elsewhere"); humility ("There'll Be a Tenth"); discipline ("The Thralldom of Freedom"); courage ("Five Minutes Longer"); and, repeatedly, overcoming adversity ("Our Interruptions," "On Giving the Devil His Due," "Wit's End," "This, Too, Shall Pass," "Orchids in Iceland," "Handling Handicaps").

Some readers will feel that the author's style is too cluttered with literary allusions, too dependent on tricks of alliteration, and too reminiscent of the work of other ministers. Nevertheless, the result is a store of memorable anecdotes, incidents, and word pictures minus padding.

New York and Nashville, Abingdon-Cokesbury Press, 1952. 174 pp. $2.00.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

The Naturalness of Religion

Matthew 6:33: *"Seek ye first the kingdom of God, and his righteousness. . . ."*

What I want to stress is simply the naturalness of the so-called "quest" for the Kingdom of God. That, in a sense, is what the Christian religion really is, and we are engaged in it. There is something altogether normal about it and unstrained. This quest doesn't call for any kind of exceptional piety, as if we walked with folded hands, tiptoeing around absent-mindedly through the traffic. It isn't an unnatural sort of supernatural pursuit that makes us *queer*. This religion of ours is the normal response of the human soul, when the soul is untrammeled and free, to the deepest impulses and the highest hopes of its own being. It is the turning of the flowers to the sun. It is the struggling of the trees to the light. We were *made* for it.

In one of his satires Horace says, "You may drive out nature with a fork, yet still will she return." So it is with Christianity. You can't turn your back on it and suppose it isn't there. You can't make out, as some would like to do, that it is an acquired taste, and pretend that you aren't naturally what would be styled "religious." You can see at once whenever any normal man gets into trouble how natural religion is!

George Frederick, you remember, wrote of a tough sergeant in one of those bitter, last-ditch foxholes on Bataan who was seen quietly praying as the Jap bombers roared overhead. After the attack his commanding officer, who had been crouching beside him in the same low shelter and was doing as he had done, said: "Sergeant, I noticed you were praying."

"Yes, sir," answered the sergeant. "There are no atheists in foxholes!"

What he didn't understand, the story goes on to say, is that we are never out of a foxhole; we are born in one and live in one. Every opportunity we have, all our glory, and all our destiny lie in foxholes, with that other realm forever above them, to which we are linked with a fastness that nothing can destroy.

Achievement's Delays

Exodus 13:17-18: *"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; . . . but God led the people about, through the way of the wilderness. . . ."*

A straight line is the shortest distance between two points, but it is not always the best road to travel.

In the old days of the West you took a horse or two and a covered wagon and followed the river beds, skirting the mountains, winding in and out as the land lay; and it took you months to make the trip. But you learned a good deal en route. You overcame many hardships and weathered many privations. When you arrived—if you did arrive—you were not the same person who set out; you had been equipped by the journey itself, and hardened into some sort of fitness, for your new life on the prairies.

Today you step into an airplane. You follow a much straighter line. You fly as the crow flies, and it takes you only a few hours. You've saved time, and covered ground; but what of it? Have you added anything much to your fund of usable experience?

Now the fact is, of course, that these Israelites simply weren't ready for the Promised Land. If they had been led there promptly and directly, they would have been slaves still, precisely as they were when they came out of Egypt. And between a slave by the Jordan and a slave by the Nile there wasn't much difference.

What they needed was time in which to become a nation. The shortest road was not for them the best; there was no use traveling it. There was more, much more, to be had round about through the way of the wilderness. The day when they arrived they would be fit.

It is a necessity with which we are often faced, this business of going around. Anybody who has ever lived close to life will tell you that trying to save time by taking short cuts is one of the most perilous things folks do. Humanity has thrown up half-a-dozen proverbs on the subject that float around now on the surface of every generation, bearing witness to the miserable hours leisure has had in which to repent of haste. It is the distilled wisdom of a good many ages that keeps warning us against this too great eagerness of ours to get somewhere without being very careful to fill up the spaces in between.

This immediacy about the American character succeeds only in turning many of us into mushrooms that spring up overnight, when we really were intended to be oaks!

The final trial is the test of mortals.—Pindar.

NEWS BRIEFS

GENERAL

A grant of $125,000 has been made by the Rockefeller Foundation to the National Council of Churches for the completion of a study on ethics and economics started three years ago.

The study, which has been conducted principally by thirty scholars qualified in economics and theology, will be continued for another three years under the auspices of the National Council's Department of Church and Economic Life.

U.S. Army Photograph

Officers of the area greet the new Far East Command chaplain, James I. Wilson, on his first official visit to the 3rd Division in Korea. Left to right are John Gaertner, I Corps chaplain; John Kilcoyne, Eighth Army chaplain; Chaplain Wilson; Brig. Gen. R. L. Dulaney, 3rd Division commander; John A. Dunn, deputy Far East Command chaplain; Frederick Morse, deputy Eighth Army chaplain; Floyd W. Shiery, 3rd Division chaplain; John C. Brucker, assistant division chaplain.

U.S. Navy Photograph

F. W. Brink, chaplain at the Naval Receiving Station, Washington, D.C., administers Communion to women of the four armed services at the Receiving Station Chapel.

The 17th General Council of the World Presbyterian Alliance (alliance of Reformed churches throughout the world holding the Presbyterian system) was held at Princeton Theological Seminary, Princeton, New Jersey, in the early part of August.

"The Calling of the Church to Mission and Unity" is to be the theme of the 1953 program of the National Council of Churches.

This emphasis is related to plans made by the World Council of Churches and the International Missionary Council.

To carry out the co-ordinated program, the general board appointed a thirty-six-man administrative committee with Rev. A. Russell Stevenson, a secretary of the Division of Foreign Missions, as chairman, and Dr. Charles Forman, director of the Council's Study Fellowship on the Christian Approach to Communism, as executive secretary.

A budget of $5,649,000 for overseas activities for this year has been approved by the Board of Foreign Missions of the Presbyterian Church, U.S.A. One of the largest Protestant missionary-sending agencies in the nation, the Board has one thousand missionaries serving in thirty-three countries in Asia, the

Middle East, Africa, South America, and the Pacific islands.

FOREIGN

A new Korean union church, the largest Korean-language church in Tokyo, is now open. The church was built with funds contributed mainly by the Presbyterian Church (U.S.A.), the Methodist Church, and the United Church of Canada.

Some two thousand churches and church halls are to be rebuilt in two districts of central Germany which suffered considerable destruction during World War II. The reconstruction of 254 such structures has already been completed, and 300 are to be built in the near future.

Thousands of North Korean and Chinese Communist prisoners of war are voluntarily attending religious services in their camps, according to a report from United Nations chaplains. The prisoners include many Christians who were forced into the Communist armies.

Hong Kong is now a manufacturing center of Chinese translations of the Bible, which are sent to Chinese people all over the world. Last year the Bible House printed about 65,000 Bibles, 200,000 Testaments, and 800,000 Gospels. Scriptures have also been sent to prisoners of war of Chinese nationality in Korea.

More than six hundred boxes of relief clothing and necessities were sent to Korea by Japanese Protestants in Tokyo whose own churches are still battered from World War II bombing.

The gesture has touched off similar giving in churches affiliated with the Japan National Christian Council in other Japanese cities, according to Rev. Akira Ebishawa, executive secretary of the National Christian Council.

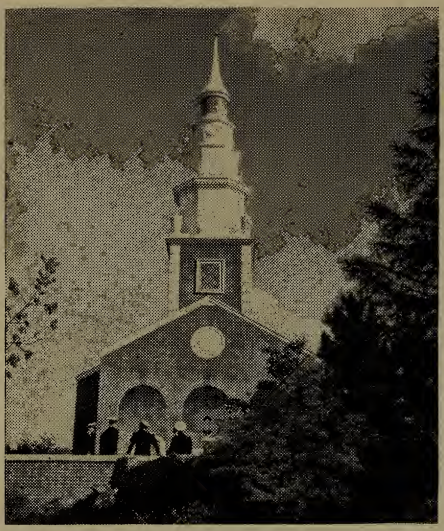
Forty Protestant missionaries, including eight trained nurses, are carrying on active work in Korea. Thirty-five are working among refugees in the extreme southern area, and five are active in or around Seoul.

ANNOUNCEMENTS

The Third World Conference of Christian Youth will be held in the town of Kottayam, Travancore,

U.S. Marine Photograph

Chaplain M. DeWitt Safford, guest speaker at El Toro's Preaching Mission, is greeted by Colonel David F. O'Neill, station commanding officer.



U.S. Coast Guard Photograph

The new Coast Guard Memorial Chapel at New London, Conn., which is a place of worship for people of all faiths.

South India, December 1952. A total of 300 Christian young people representing 56 countries will gather together to study the Bible, discuss the nature of the Christian church and its meaning for this day, and examine world problems in the light of Christian understanding.

The newly formed EUCOM Religious Advisory Council is providing guidance for a uniform program of Protestant religious education for the entire European Command and is making possible considerable savings in the purchase of supplies and in lower administrative costs, according to a report from the Office of the Chief of Army Chaplains.

As part of the Council's program, Army chaplains conduct Sunday schools for service personnel and their dependents.

PERSONALITIES

Fred Pierce Corson, of Philadelphia, was elected president of the Council of Bishops of the Methodist Church in a session held prior to the denomination's quadrennial General Conference in San Francisco recently.

Elected to the episcopacy in 1944 from the presidency of Dickinson College, Carlisle, Pennsylvania, Dr. Corson is the first bishop of but eight years' tenure to hold this top office.

Arthur J. Moore, Atlanta, Georgia, president of the Board of Missions and bishop of the Methodist Church, has been decorated by the Korean government for his efforts in behalf of the people of Korea.

The national medal of Korea, a civilian award of merit, was presented to him by Young Han Choo, consul general of the Republic of Korea in San Francisco.

James Claude Thomson, a Presbyterian missionary teacher in China for twenty-six years, has been appointed director of the department of nutritional research and professor of biochemistry of the new International Christian University in Japan.

We wish to make a correction on a news note in the July-August issue concerning **Dr. Daniel A. Poling.** Dr. Poling is editor of *Christian Herald* and president of the company which publishes the new magazine *Lifetime Living.* He has no editorial connection with the new journal.

The Archbishop of Canterbury, Geoffery Fisher, head of the Church of England, is visiting in the United States. During his stay he will deliver two addresses at the 57th General Convention of the Episcopal Church of America in Boston.

Joseph R. Sizoo has resigned the presidency of New Brunswick Theological Seminary to accept appointment as professor of religion at George Washington University, Washington, D. C.

CHAPLAINS

A weekly radio show, "Spotlite on Religion," has been introduced in the Panama Canal Zone by **Harold H. Schulz,** command chaplain for the United States Army of the Caribbean.

Created by Chaplain Schulz to "promote understanding and good will in the Canal Zone," the interdenominational program shows the

U.S. Navy Photograph

M. S. Ernstmeyer (center), chaplain of Landing Ship Flotilla Two, with a group of men who attended his lecture designed to aid lay preachers in holding services aboard ship.

importance of religion in everyday living.

Gerhardt W. Hyatt has joined the staff of the Office of the Chief of Army Chaplains as supply officer. Chaplain Hyatt returned from Korea in August 1951, where he served with the 24th Infantry Division and the Second Logistical Command.

Luther F. Gerhart, fleet chaplain of the Atlantic Fleet, received the degree of doctor of divinity from Muhlenberg College, Allentown, Pennsylvania, during commencement exercises June 2. This date also marked the 30th anniversary of Chaplain Gerhart's graduation from the college with the degree of bachelor of arts.

Arthur S. Ward, William E. Paul, Jr., and **Glenn R. Swennumson** were awarded the Bronze Star Medal for meritorious service in action in Korea.

Walter S. Peck has been awarded the Legion of Merit for his work as division chaplain, First Marine Division, FMFPac, in Korea.

Harry G. Campbell, Jr., was awarded the Bronze Star Medal with "V" device for heroic action near Yaksan-Dong, Korea.

George E. LeMoine has recently been awarded the Commendation Ribbon for meritorious service while serving in Korea with the Ninth Corps' 101st Signal Battalion.

Dudley Q. Boyd, Charles P. Bennett, Jr., Andrew H. Beahm, and **Earl D. Burris** are recipients of the Bronze Star Medal.

Robert Milton Crane was killed while on active duty as chaplain in Korea.

According to a United Press news release, he had just finished a service for front-line troops and only a few minutes later was riding back to quarters when a shell struck the road beside his jeep.

Harold H. Cummings, currently on active duty with the Navy, was awarded the Navy Letter of Commendation with Combat "V" for his untiring efforts in administering spiritual comfort to wounded and dying marines in Korea.

Eugene F. Stump reported for duty as 73rd Air Depot Wing chaplain, Chateauroux Air Depot, Chateauroux, France, from his previous assignment with the 514 Troop Carrier Wing, Mitchel Air Force Base, Long Island, N. Y.

Chaplain Stump saw service during the last war in North Africa, Corsica, and Italy.

Howell G. Guin has been awarded the Legion of Merit for distinguished service as staff chaplain, Headquarters, Fifth Air Force.

Announcing...

A SERMON CONTEST

- **1st prize—$100.00**
- **2nd prize—$60.00**
- **3rd prize—$40.00**
- **Plus ten additional prizes of $10.00 each**

Rules

Who can enter?—Anyone in active service as a chaplain in the Armed Forces or the Veterans Administration.

Kind of sermons desired.—Sermons preached to service congregations and not already published or copyrighted.

Manuscript requirements.—All sermons must be typewritten, and double-spaced, on one side only of white bond paper, size 8½ by 11 inches. Leave generous margins.

Address your manuscript to Contest Editor, 122 Maryland Ave., NE., Washington 2, D.C.

Deadline for mailing manuscript.—March 1, 1953. No manuscript postmarked later than this date can be considered.

Decision to be announced April 15, 1953.

All sermons submitted shall become the property of the General Commission on Chaplains and, if later published, shall be subject to the usual editing • The sermon receiving first prize will be printed in THE CHAPLAIN • If enough excellent sermons are received, they will be published in book form •